

CHRISTIAN TELESCOPE AND UNIVERSALIST MISCELLANY.

VOL. 4.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE." Jesus Christ.

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Miscellaneous.

FROM THE INTELLIGENCER AND CHRONICLE.
TO LIBERAL CHRISTIANS. NO. 9.

"Hang your banner on the outer wall!"

Brethren—It is a well known fact—we meet with it almost every where—that a very great proportion of the support which is given to the limitarian sects, comes from liberal christians—those who do not believe the doctrines taught by the preachers whom they contribute to support, and who gain little or nothing by their kindnesses, but sneers and denunciations. There are hundreds and thousands of liberal christians who belong to limitarian societies and churches—yes, to their *churches*, for we know many such instances—and lend their aid, whenever called upon, to augment the power and influence of those whose doctrines they truly believe to be anti-scriptural and injurious! Is not this a strange inconsistency? But it is said—"Why, we are friends of good order—we wish to have some regular religious meeting to which we can carry our families on the Lord's day—besides, our wives and daughters belong to that church, and we do not think it best to separate our families in our attendance on religious worship." It is well that you should be friends of *good order*—we trust all Universalists are—and it is certainly commendable in you to desire to have some regular religious meeting to go to; but can you not do as much to support "good order" in some other way as to

support the orthodox? Can you not as well have a "regular religious meeting" the services of which are conducted by a minister of your own sentiments, as to lend your aid and influence to keep up one where you are described as vile, wretched, miserable creatures, deserving a doom to which you do not believe you are any more exposed than are those who take so much satisfaction in sentencing you to eternal wo? Is it supporting "good order" to support a man who classes you with convicts and represents you to your neighbours, attending on his ministry, as an object of their contempt? for he who says you are not deserving the favor of God, says, practically, that you are not deserving the favor of man—of your neighbour. If the ties of social confidence and good will are cherished by *such* preaching—if this be supporting "good order" in society, we know not what may not come in next for a claim to that appellation. But your "wives and daughters wish to go to that meeting." Very well. If they are not willing to put themselves in the way of learning any thing better—if they will not concede as much to you as you have conceded to them, then let them go in peace. We would have no one disturb others in their choice; nor do we think it any more right that "wives" should control their husbands, than that husbands should control their wives in this respect. Paul says, "wives submit yourselves to your husbands." Too generally, however, this command is reversed—husbands are made to submit to their wives in this thing.

But it is said again, that the giving of support to other denominations, is setting a good example which is calculated to teach them liberality towards us under a reverse of circumstances. But what is the use of *teaching* a man forever, when he never *learns* any thing? And of what service are *examples* that are never *followed*? Did you ever know the orthodox, under a "reverse of circumstances," to unite with Universalists and help support their ministers? Ah, no! They are careful never to do this. On the contrary, they will do all they can, at all times, to injure them—If you wish to have a minister of your sentiments preach in an house of worship in which you hold property, will they consent that he shall occupy the pulpit? No. After all your "examples of liberality" they will turn both him and you out of the house you have contributed to erect. Besides, we doubt whether it is ever setting an example of liberality for a man to surrender his own rights to those who will never respect them.

How long is such a state of things to continue? How long shall it be, that *free men*,

in a *free country*, where every man has a right to believe as he pleases, and to support what he believes, will consent to surrender their own consciences—their own wishes, to those for whom they do not have a rational and sincere preference? How long? Why, just as long as they dare not exercise their own opinions—and no longer. Let every Universalist, who contributes his support to limitarian societies, withdraw that support and give it to help a cause which he would prefer to see prosper, and let every other Universalist contribute annually no more than the amount of what he expends in some unnecessary luxury which does him, and nobody else any good; let these contributions be united, and "regular meetings" of liberal christians would be established, firmly, in almost every town in our country. The withdrawing of Universalist support from the orthodox, might, it is true, cause us to hear the lamentations of the latter, that their cause was going rapidly down, (for without the assistance of liberal christians, whom they traduce, they would soon feel their weakness,) but we should also hear the rejoicings of the friends of truth, that the cause of genuine christianity is looking up, and going on to perfection. We repeat what we said last week: Let every man support that and only that which he believes to be true—let him support it vigorously, and no longer lend his strength to those who will use it only to oppress him—and liberal christianity would be respected as it deserves to be—it would unfurl the banners of universal love in all directions—it would "run and be glorified," giving "peace to those that are near and to those that are afar off."

ANOTHER FALSIFICATION DETECTED.

The following pitiful story appeared in the *Christian Watchman*, a Baptist paper in Boston, on the 14 of March last

"UNIVERSALISM IN THE HOUR OF DEATH."
[Communicated from Douglas, Mass.]

"Sometime in the month of November last Capt. O. T. of N. when lying on his death bed, and a few hours before the close of his life, in the full possession of his reason, became alarmed, and sent for the Rev. Mr. W. of U. On his arrival, Capt. T. stretched out his hand, and thus addressed him:—"I am a dying man; I shall soon be in eternity. My views and feelings are essentially altered. For several years past, I have followed Wood and Ballou, Universalist preachers, and believed as they did. But now I find it a delusion. Such sentiments will do to lull the conscience to sleep while living, but will not stand the test in a dying hour. Tell my old acquaint-

ance
Shall

ances and friends not to trust in such refuges of lies, but to repent and be converted."

The Editors of the *Universalist Magazine*, in their paper of March 22, copied the above, account, adding at the end of it, in a note their disbelief of the story, chiefly on the ground of its similarity to the thousand and one other lies of a like character that have been invented and put in circulation by limitarian prints, and requesting some friend in Douglas or its vicinity to ascertain if possible whether there was, or was not, any grounds for the story, and communicate the facts to them for publication. In the Magazine of the 19th ult, we find the following conclusive letter from Rev. JACOB WOOD.

Messrs Editors.—Having noticed in the Magazine an account of one Capt. O. T. of N, who sent for the Rev. Mr. W. of U. to visit him on his death bed, accompanied with a request that some one in the vicinity would give you information on the subject, I take the liberty of sending you the following facts. The sick man you referred to, was Capt. Oris TAFT of Northbridge, Mass. The Rev. Mr. W. is Mr. Wood of Upton, an orthodox minister of the *warmest order*. Capt. Taft had always resided in Upton from his childhood until about six months before his death, and had always been a member of Mr. W.'s parish. Although there is an Universalist Society in the town of U.—Capt. T. never belonged to it, but ever remained a member of Mr. W.'s society. And I am informed by his immediate and intimate neighbours, that he never professed a faith in Universalism. He has been a man notoriously addicted to intemperance for many years past. I know not what he might have said to Mr. W. on the interview referred to, nor what means were employed to extort such a confession; but this is certain, if we may depend on the testimony of those who were his intimates through life, he was never an Universalist.

Upon these facts you may submit your own remarks. For one, I regard it as one of the many foolish and weak, but yet common and most powerful means employed by the advocates of endless misery, to uphold their sinking and desperate cause.

J. W.

Christian Intelligencer.

FEMALE INFLUENCE.

It is truly surprising that, amid all that has been said, and written, and done, to suppress intemperance, so little aid has been solicited, of the female sex. This cannot have arisen from any doubt of their willingness, or contemptuous estimate of their influence; nor from a belief that they have no immediate interest in the extirpation of this destroyer of human happiness. Nothing is more evident than the fact, that females hold as strong a control over the habits and morals of the community as the masculine—nay, that they are capable of surpassing its utmost sway. They have not only the privilege of imbuing the minds of children with the choicest sentiments of virtue,—moulding them by unwearied assiduity into whatever shape, or impressing them with whatever image they please; but they exercise, at a later period, over youth, and manhood, and old age, a spell which is hard to be broken. They have merely to

will it—not by any arbitrary mandate, or the assumption of power—but by the irresistible force of their sweet eloquence—by the unceasing representations of filial love and parental affection—by the tender supplications of hearts bound up in the welfare of husband, or child, or brother—and the decanter will no longer dishonor the sideboard, nor the demijohn occupy the closet. If cannot be asserted with too much earnestness, that the use of ardent spirits may be overcome in every family, and driven from every dwelling, by the judicious exercise of female influence. The struggle, perhaps, may be protracted for months and years; but the probability is, that it will be short—and the certainty, that it will prove victorious.

And who, it may be asked, are more deeply interested in the overthrow of intemperance than females? Who are so often the innocent, unoffending, heart-broken victims of its wrath? Whose happiness is so often wrecked upon its treacherous shoal, or overwhelmed in its fiery flood, by entwining it around an individual who after wedlock combines in his character the sot with the husband? A drunkard—unconnected by any ties, and alone in his iniquity—is a pest and burden to society; a poisoner of joy wherever he moves; the enemy of virtue, and the brutal assailant of helplessness. But wedded to a woman whom he has promised, under an obligation the most solemn and binding, to honor, cherish and protect—a woman, whose spirit, like the sensitive plant, droops at the slightest touch of violence, and whose affections are of such a nature, that though they cannot be uprooted by the blasts of adversity, yet they but create aliment for grief—what can be more unnatural in its nature, or affecting in its aspect, or terrible in its consequence, than such a union? We may canvass the world for victims of woe—go down into the solitude of the dungeon, where the light of heaven has never gladdened the eye of the prisoner, nor its pure air entered to relieve his labored breath—accurately measure the sufferings of those who groan under the lash of the task-master, or groan under the iron bondage of oppression—but where shall one be found, deserving more commiseration than the female who is doomed to waste an existence with a drunken husband? Whose fate can be more dreadful—whose agony more intense—whose hope more desperate? What horror! to live through life with a monster, whose heart is filled with bitterness, whose lips with cursing!—with a wretch, sunk below the brute creation in his uncleanly habits and outrageous conduct—possessing the obtuseness of an ass without his instinct—lost to every thing enabling, beautiful and glorious—having vitality enough to signify existence, without the consciousness of accountability to God or man! And yet, what number of helpless, forlorn wives, in every village and town and city, are pinning under this accursed connexion!

We cannot but express our surprise, therefore, as simulated as domestic enjoyment with a temperate household, that appeals to the females of our country, soliciting their cooperation in the work of reform, are, so unfrequent. We know, indeed, that they have not been entirely forgotten—that they have occasionally occupied a place in the various essays and addresses which have been published upon the subject of intemperance; but, in view of what they are capable of accomplishing, and of their immense influence over the habits of men, they have not received a due share of attention.

A full and proper exercise of their power is desirable, as well to promote their dearest interests as the welfare of others. There may be found, even in their own circles, much room for improvement in the use of stimulating drink; and a tipsy woman, of all spectacles in the world, is the most abhorrent. But we waive the occasional appearance of this vice among the degraded of their number, to impress upon them, as a beautiful body, the proximity which exists between its declension and their future welfare. The stigma of drunkenness has never fastened upon their general character; yet, in it not to be apprehended, that, by perpetuating the custom of presenting refreshments to visitors in the morning and afternoon, and circulating intoxicating liquors

in social parties, in the most captivating forms, they are doing more to uphold the cause of intemperance than its openly avowed votaries? They have erred, and still continue to err, in esteeming this an act of friendship and hospitality. It forms no part of gentility, though it is considered a badge of gentility.—It creates no virtuous esteem, though many imagine it will purchase "golden opinions" of one's own politeness. It argues nothing of wealth, because cords and spirits are cheaper than bread-stuff.

National Philanthropist.

TRUE RELIGION.

Religion is amiable and lovely when represented in a true light—it is the highest happiness of a rational being—it exalts the mind above the captivating and alluring vanities of this world, and prepares men to meet, with fortitude and resignation, the unavoidable calamities which beset human life. The felicities attending conscious innocence are permanent and substantial. The happiness of a mind that can survey itself with tranquility and self-approbation is of all others the most desirable. True religion renders a man but little inferior to the angels, but without it he is beneath the beasts that perish.

Religion is represented by some as an abridgement to the pleasures of life, and is often set forth in the most gloomy and foreboding language! But mistaken is the idea—it refines the propensities of the heart—it unmasks the evils attendant on human life, and enables us to relish them as blessings in disguise. Thus a fountain of happiness is opened to the pious man which the licentious can never approach.

How commiserating to the real Christian to hear the most satisfactory and delightful employment of the soul represented in such cold, unbecoming language! He marks the hand of the Deity in all things, and they conspire to yield him pleasure—he views with ecstasy the grand furniture of the skies, and adores that being who guides the silent spheres! He admires the mechanism of God, as displayed in the grand theatre of the universe. He beholds the lofty mountains aspiring among the clouds, and the flowing seas with their inhabitants. He sees the forked lightnings glare: and hears with awe the dreadful thunder, and still more direful earthquake, shaking creation to its very centre, but he fears not—he knows that he is safe, and like Elijah would be transported to regions of immortal bliss.—Such are the effects of true religion! Oh how transporting the thought that amidst the wreck of nature and the crush of worlds, the soul shall remain unbent!

Oh religion! how the multitude disregard and abuse thy native amiableness! How long, oh man! wilt thou delay, before thou dost embrace the glorious privilege of being rational and immortal. Reader! oh reader, adhere not to the practice of a degenerate age, as an heir and expectant of a glorious immortality. Follow the bright example which the blessed author of our religion has set before us, and thou shalt find consolation while here, and everlasting peace beyond the grave.

THE EUCHARIST OR LORD'S SUPPER.

The probability is that the brethren of our Faith will differ with me on this subject by questioning its propriety. This I infer from the silence with which it was treated when a general invitation was given to the brethren to take it into consideration in the 24th No. vol. v. of the *Intelligencer*. Being at that time unacquainted with their views and feelings on this subject I waited with some degree of impatience to hear its propriety vindicated, but waited in vain. The silence increased my anxiety to know their opinion as a body of christians on this solemn sacramental institution, which is received and observed by most of the different denominations in the religious world.

Having been brought up in the *Calvinistic Order* from my earliest childhood and educated in all the inconsistencies of "divine decrees, election and reprobation," and having been but a short time in the enjoyment of the truth that maketh "free indeed," perhaps my mind is not wholly extricated from the early impressions of an erroneous faith. If therefore, I have been so unfortunate as to have dragged along with me any false notions into a faith more *lenient and heavenly*: or if I am ignorantly grafting a poisonous branch of a dying *doctrine* on the fair "olive tree" of gospel peace and mercy, I wish to be corrected.—With such feelings, I proceed to offer a few remarks.

That the Eucharist was celebrated by Christ and his Apostles in due form and solemnity, on the evening preceding that eventful day, when the mournful transactions on Calvary were to be exhibited to the world, will be denied by none. As a last impressive symbol of friendship and love, he laid before them the august, imposing ceremony, that typified the termination of his earthly career. With a knowledge of human nature that reflects honor even on the Son of God, he chose the still hours of night, when the mind is most susceptible of lasting impressions, to institute the Commemoration of his dying love. Every circumstance, that is calculated to kindle in the mind the flame of pure meditation and to inspire the most devout emotions of the soul, was here combined.

All nature wrapt in the silent shades of night, the parting hour, the garden of Gethsemane, the Roman soldiers, the mocking Jews, the crown of thorns, the nails and cross, the constancy of his soul amid the most exorbitant tortures, his love and compassion for his enemies, and the noble aspirations of soul he breathed for his murderer, all centre in this site. It is a simple form, but pregnant with the most sublime impressions of heavenly goodness, and rendered so by the Son of God, who combined in it such circumstances as cannot fail to affect the heart of every humble recipient. These must be brought home to the bosom of every one who worthily partakes of these sacred emblems.

Perhaps it may be said, that we can bring home to our hearts the whole impressive

scene without the *form*. If this be so, why then, on the same principle, cannot the Christian receive as lively and abiding impressions of God in contemplating the flowery fields? Does not the mind receive impressions corresponding to the objects that surround it? If this be granted, the argument in its favour is conclusive; for no circumstances can be arranged, no objects selected and combined that are more adapted to awaken in the mind, a sense of the "love of God that passeth understanding," than those that cluster around the sacramental feast of our Lord.

When we see a fellow sufferer dissolved in tears, petitioning our mercy, does it not infuse the same feelings of sympathy in us? Yes. Would it have the same impression on our hearts, if we simply heard that such a circumstance had transpired? No. Does it produce the same impressions on our *hearts* and *purses* towards the starving Grecian mothers and their dependent children to be assured of their sufferings, as it would if we were present at the scene of distress and heard their mourning supplications? No. Here (perhaps) we would give one dollar, but there the last farthing, and then covet other fortunes to give. The nearer the reality is portrayed to our senses by figures or emblems, the more *interested* are our feelings, and the more *lasting* our impressions.

We celebrate the Fourth of July to stimulate us and the rising generation to feelings of patriotism, by recounting former deeds of glory, and thus transmit the flame of '76 to posterity. We visit the grave yard, the rendezvous of the dead, (till a resurrection morn:) pass slowly on, draw sigh for sigh, contemplate our own frailty, and feel our minds completely conquered by the melancholy objects we survey. The tomb, the theatre, the dark dungeon, the blooming fields, the changing seasons, prosperity and adversity; yes, every object, in the universe, produce in our minds impressions corresponding to it. The feelings of man are affected by the season of the year. In the Spring when the sun revisits our fields, and calls all nature to awake and come forth, to flourish anew; when the songsters return and fill the groves with melody and ten thousand insects rejoice in a momentary existence, man is instinctively roused from the melancholy and gloom that the fading autumn and dreary winter had imperceptibly impressed on his mind, and involuntarily joins the general burst of joy. His nature is so constituted that he "rejoices with them that rejoice, and weeps with that weep." This being the fact, the sacrament will also have an impression on our minds corresponding to the solemnity of the emblems before us. But do you say that the emblems are not the *reality* and are therefore useless? Then the celebration of the Fourth of July and the commemoration of every other glorious event are unworthy to be transmitted to posterity by such outward forms. We might as well enter a dungeon to contemplate the beauties of creation, as to go forth among

them, when they blush and look upon us in all their glory. But do you say they are real? No, dear reader, as it respects religion they are but emblems through which we contemplate Deity and raise our souls to Him. "The heavens declare the glory of God;" still they do not speak in an audible voice, but emblematically declare it, the same as the words you now read are but *sighs* declaring to you our ideas. Do you contend that forms are useless? Then abolish all forms. Singing is but a form of worship expressing the tender, yet joyful emotions of the soul. Therefore read your hymns and dispense with singing, that heavenly emblem elevating the affections to God. Or even *reading* is but a form, therefore dispense with it. Prayer is the desire of the heart. To coin those desires into words is but the form. Dispense with it. The outward observance of the sabbath in the sanctuary, and of a day of public thanksgiving and prayer are all *form*, therefore abolish the whole; and let every thing be *retained* in the silence of the spirit. This would be reducing a world of loquacious beings to muteness. But if forms impress the heart, or if emblems bring home the reality with more force, and leave on the mind more lasting impressions by their exhibitions, then they ought to be used. As long therefore as we are clothed with *earthly forms*, let us cheerfully consent to adopt them. We mean those that are calculated to make solemn-impressions on our minds, and raise our thoughts with veneration to heaven. Among these (in my humble opinion) the Lord's supper is one, in the administration of which we mutually call to mind his dying love, with a full assurance that his sacred hands were once employed in distributing such emblems to his disciples enjoining them to do it in remembrance of him. And that the injunction is applicable to his followers generally, we will quote the words of Paul to the *Corinthians*.

"For I have received of the Lord, that which I also delivered unto you, that the Lord Jesus, the same might in which he was betrayed took bread: and when he had given thanks he brake it, and said take, eat: this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup when he had supped saying, this cup is the new testament in my blood; this do ye, as often as you drink in remembrance of me. For as often as ye eat this bread and drink this cup ye show the Lord's death till he come."

Christian Intelligencer.

Greek Lexicon—Br. S. C. Loveland's Greek Lexicon, adapted to the New-testament, with English definitions, is just published, and for sale at this office, and at bookstores generally. It contains 376 pages, 24mo. at \$1.25.—a size well adapted to the pocket. We hope he may be amply remunerated in the sale of the book, for the labour he has bestowed upon it.

Christ Repository.

RELIGIOUS REVIVALS.

We have been requested to publish the following extract from a Sermon delivered by Bishop Hobart, of New-York, in October last, at the consecration of an Assistant Bishop, in the Diocese of Pennsylvania. The general tenor of the extract, is such, that had we met with it, a request to publish it would not have been necessary.

We have before referred to the peculiar forms of expression adopted by religious newspapers in giving an account of revivals of religion, and it is perhaps, not a little owing to these forms of expression, which the hypocrite may so easily catch, that in these very revivals, so great a proportion of insincere and hypocritical converts are found. This remark is the more forcible to our mind, from an actual attendance last summer at the Camp Meeting held at Martha's Vineyard. There, without waiting for the "still small voice" to speak peace to the contrite sinner—without leaving the wind of the spirit to blow where it listeth," the leaders of the meeting, seemed bent on literally taking the kingdom of Heaven by force, and compelling the spirit to breathe on whom they listed. Doubtless they were sincere in this, and honestly believed they doing were God service. But what was the result? This Camp Meeting collected together about 2000 people, and detained them from their homes and their business ten or twelve days. There were upwards of eighty vessels lying during that time in Wood's Hole, chartered to carry people to this meeting. The actual expenses, with the loss of labour, at the lowest estimate was \$1000 a day; making at least \$10,000; and all this for the express purpose of getting up a revival of religion.—The hardening of the heart of the reprobate—the vice and immorality practised, and the injury to health, we leave entirely out of calculation. And what was the result? The Elders, at the close of the meeting, announced that they had reason to believe three souls had been hopefully converted! We happened to know one of the bodies that contained these souls. It belonged to a wild young fellow, a printer in one of the Boston offices,—a devout disciple of mischief. For four or five days, we were told, he had passed through all the contortions, horrors and ecstacies which are supposed to mark a striking conversion, and when we saw him, the young sisters were hanging over him in the tenderest sensibility at his woe, or the liveliest joy at his expressions of perfect happiness, entwining their arms in his, and teaching him to sing the songs of Zion. This fellow, we knew by his own confessions derived from the individual to whom he made them, was all the time playing the base hypocrite, and went off laughing at the capital manner he had taken the knowing ones in. Doubtless he assumed a fearful responsibility by practicing this abominable trick; but he was expert in all the peculiar language of revivals, and we cite the instance to show how

easy a body of experienced clergymen may be deceived by the mask of hypocrisy, so often worn at these revivals.

We are aware that Bishop Hobart is not accounted strictly orthodox, but there are first principles in morals and religion, which are not peculiar to any sect and to these, it seems to us, the Bishop successfully appeals, for the correctness of his remarks. He thus delivers himself:

"It is against these popular religious excitements, to which the term of "revivals of religion" is usually applied, that the Bishop of our church must, in duty to the highest interests of rational and fervent piety bear his testimony—revivals "got up" by those popular arts that always excite the passions, and preserved and extend by a bold, and uncensored, and constant employment of every means by which animal sensibility may be roused, and the sympathies of our nature made to catch the false fires of enthusiasm. The Lord, indeed, rides in the whirlwind, and directs the storm, and in religion, as in nature, ultimately overrules them for good. But evils, sad evils are they; bearing devastation and desolation in their course—in the spiritual world, sweeping before them the courtesies of society, the affections of domestic life, the fair forms of rational and sober piety, and leaving, at last, the waste of disorder, misrule, and fanaticism, where the human passions riot, over which the friends of genuine religion mourn, and the scoffer raises the laugh of scorn. Surely, in firmly opposing these popular revivals of religion, the Bishop of our church will deserve the approbation of the wise and the good—certainly he will be approved by his God."

Microcosm.

CURIOS FACT.—It has been justly affirmed by some writers on natural philosophy, that a certain quantity of water, however small, may be rendered capable of exerting a force equal to any assignable one, by increasing the height of the column and diminishing the base on which it presses. Dr Goldsmith observes, that he had a strong hogshead split in this manner. A small but strong tube of tin, twenty feet high, was inserted in the bunghole of the hogshead. Water was then poured into the tube till the hogshead was filled, and the water had reached within a foot of the top of the tin tube. By the pressure of this column of water, the hogshead burst with incredible force, and the water was scattered in every direction.

Rum Bargain.—At the last Liverpool Customhouse sale, a keg of rum sold, which when tapped; was found to be of a peculiarly fine apple flavour. In the keg, when the spirits were drawn off, was found a Guiana snake, of about five feet in length, coiled up.

All the sentiments which spring from gratitude, possess a religious character; they elevate the soul of him who feels them.

EDUCATION IN NEW ENGLAND.

The schools of New England long have been the theme of eulogium. The general intelligence of our yeomanry has often been complimented in the most flattering terms of panegyric. Take as one illustration, the following extracts from a Discourse of the Hon. C. F. Mereer, a member of Congress from Virginia:

"Travel with me to the east, and behold on the land and on the ocean. We have already surveyed their well cultivated fields. Enter with me their comfortable and tasteful dwellings—see what neatness and order everywhere pervade them. Behold those intelligent children, each of whom if old enough to have passed through the neighbouring school, can cheer the family circle by reading, in turn, some instructive or amusing volume from the village library, when the rain pours down too heavy for uncovered labour, or winter has suspended for a while its operations. The father and his oldest sons feel an interest in the public welfare, of which the village newspaper, that circulates through every house, bears ample testimony. Converse with him, or wait but a moment,—for knowledge is inquisitive,—and he will himself address you. You will find that he knows thoroughly the history of his country; and will astonish you, if from any part of Europe, or from certain portions of America, by his intimate acquaintance, also, with the public character of every man, who has been or is distinguished in their service.

"Is he a farmer? Talk with him on agriculture, and he will at once unfold to you his own system of cultivation; and should it differ from his neighbours, as it well may do—for knowledge is inventive—he is capable of explaining readily his motives for every departure that he had made from long established usage.

"Is he a mechanic? He will enable you to perceive that he is acquainted with the progress of his art—how rude it once was, and how it has, by gradual accretions, grown up to be mysterious, to those even who practice it without a knowledge of its principles. Is this, do you think, superfluous knowledge? Go to the patent office at Washington, and you will there perceive that four-fifths of the useful inventions for which America is so famed, have here sprung up. Not such only as the natural productions of the adjacent soil required, in order to fit them for the inventor's use, but such as relieve the labor of distant climates from its heaviest burthen."

An ancient writer, speaking of such as are enemies to innocent amusements, says—"Had these people the government of the world, they would deprive the year of spring, and life of youth."

Forget not all his benefits.—Every particle of light—every drop of water—every particle of earth, air, fire, iron, silver, and gold—the

gentle dew, the soft refreshing shower, the light falling snow, the healthful breeze, the pleasant gale—all that grows on the earth—all that swims in the ocean, or that flies in the air—all the works of nature, providence, and grace, bespeak the goodness of the Lord;—think my soul on this, and “forget not all his benefits.”

From the American Quarterly Review.

Man may justly be entitled the great destroyer and exterminator of life, without regard to time, place, or circumstance. By his power the strongest are overcome; by his ingenuity, the most subtle are circumvented, and their energies of body and mind made subservient to his necessities or pleasures.—He is superior to the whole animal creation in the noblest attributes—but he enjoys one pre-eminence for which even the lowest have no cause to envy him. All the destructive animals fulfil their dire offices upon creatures belonging to other kinds: when the lion leaps from his ambush, it is into the neck of the wild ox or of the antelope that he buries his claws:—when the wolves howl in unison, it is the deer they are pursuing; when the scream of the eagle sounds the shrillest, then let the wild duck beware. Even the insatiably ferocious tiger keeps aloof from his brethren of blood. But, when the drums roll, and the trumpets clang;—when the banner-folds are shaken abroad upon the air; and the neigh of the charger re-echoes the deep notes of the bugle—then is man, with his boasted reason, preparing to spill the blood of his brother: to drive his desolating chariot over the faces of his kindred—spread havoc and despair before his path, and leave famine and pestilence to track his footsteps.

Indian Arithmetic.—Their manner of numbering, evinces the extreme simplicity of their language; we have asked of all the tribes with which we have met, numerical terms as far as a hundred. In some few the terms are simple as far as ten. In others, six is five one, seven five two, and so on. Beyond ten they universally count by the reduplication of the tens. This they perform with great dexterity by a mechanical arithmetic, intricate to explain, but readily comprehend by the eye.—The principal operations are bringing the open palms together and then crossing hands, which tells as far as a hundred. Some of the tribes are said to be perplexed in their attempts to number beyond a hundred. When the question turned upon any point, that involved great numbers, we have generally heard them avail themselves of an English word, the first, we believe, and the most universally understood by savages—“heap!” *Western Review.*

The wind, like the Great Spirit, is composed of nothing but itself; it takes nought from any other element, though it assists, and I may say, sustains, every other, and therefore is it a symbol of the Great Spirit.

“During my stay at St. Petersburg,” says Mr. Holman, “the following singular story was spoken of as having occurred at this place: Two gentleman had contracted a bitter and irreconcileable enmity against each other. A servant of one happened to die, was buried within 24 hours, after the Russian Custom, when the other determined to gratify his revenge upon his adversary, by accusing him of the murder of this man.—To give a color to this accusation, accompanied by some of his confidential servants, he proceeded to disinter the corps, with a view of inflicting marks of violence upon it. The body was removed from the coffin, and held erect, that it might undergo a severe flogging; when, to the astonishment and dismay of the party, after a few blows had been inflicted, animation returned, and the affrighted resurrection man ran off with the utmost precipitation. The corpse at length recovering its animation, was able to move off in its shroud and regain its master’s habitation, which it entered, to the great terror of its inhabitants. At length however, his reality becoming certain, they were reassured, and the supposed ghost communicated all he could remember of the state he had been in; which was that his senses had not left him, notwithstanding he had felt so cold and torpid as to be incapable of speech or motion, till the blows had restored him.—This led to the detection of the diabolical plan against his master’s life and character.”

Hope is the last thing that dieth in man—and though it be exceedingly deceitful, yet it is of this good use for us, that while we are travelling through life it conducts us an easier, and more pleasant way to our journey’s end.

Telescope and Miscellany.

“Earnestly contend for the faith.”

PROVIDENCE, SATURDAY, MAY 31, 1828.

FOR THE TELESCOPE AND MISCELLANY.

SHORT SERMONS, NO. 8.

Except a man be born again he cannot see the kingdom of God.

St John. iii Chap. 3. Verse.

It may not be very surprising, that so many should speak lightly of the doctrine of regeneration; when we must decide that none are able to judge of its heart-cleansing and purifying effects, but those who have been renewed by its spirit, and have the witness within themselves. To assert that any man has the power within himself to produce this change from darkness to light, from the power of sin to the service of God, I think is absurd; and in truth denying what our Saviour said to Nicodemus, “that the wind bloweth where it listeth, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the spirit.”

Unless he who has felt its divine influence, would acknowledge that as a heavenly gift, it

must come down from him, from whom cometh every perfect one. To be born of water in contradistinction to the spirit, may be the first and less powerful effect, of this change of feeling in our outward actions; while born in the spirit, will be that devotion to God’s service and that love to man, which the Gospel so particularly enjoins. Therefore he whose heart is right in the sight of God, and who has an eye single to his service, may safely withstand all who blindly oppose him; for if God has not blessed them with the washing of regeneration they cannot behold the kingdom of God, (because it is spiritually discerned,) it is not meat and drink, but that righteousness which our Saviour came to establish on earth; and that peace which his gospel imparts; with joy in the Holy Ghost, or that invisible spirit, which thus operates on the hearts of men.

But while this view of the subject may be a great obstacle in the minds of many as to the universal extent of religion;—while some may indeed feel a little holier than their neighbors, because they know not what spirit they are of; yet who shall dare to limit the power of that sound which was so wonderfully heard, and whose effect was so plainly manifested on the day of Pentecost; with the additional promises of God to pour out of his spirit on all flesh in the last days.

Although no one can tell whence this sound cometh or whether it goeth, he, who has felt the power of its influence, may firmly testify with what joy he can believe in the promises of God, and rejoice in the happiness of his friends around him. It is possible however that some may mistake; and instead of manifesting this heavenly spirit; be ready to persecute with severity all who do not worship the same mistaken being which they have delineated for themselves.

But if you would judge correctly whether your neighbor has been born of the spirit;—observe what St. Paul says, “the fruit of the spirit is love, joy, peace &c.” it is that reciprocity, that affectionate regard for each other, that should ever distinguish all who are begotten anew unto a lively hope,—of every one that has drunk in that faith in the word and promises of God, that works by love and purifies the heart; it is that feeling of humanity and conviction of our perishing and dependent situation; and which teaches us the necessity of receiving the mercy of God for our salvation. “Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour; That being justified by his grace we should be made heirs according to the hope of eternal life.”

Gulielmus.

The Conventional Association will be helden at Middleville, Herkimer co. on the third Wednesday and Thursday (18th and 19th) of June next.

UNPROFITABLE CONTROVERSY

Several years since, a controversy was started in the *U. Mag.* of Boston, respecting the doctrine of *a limited future punishment*. When this subject of dispute was introduced, I expressed my opinion that it would be productive of unpleasant consequences, unless it were immediately abandoned. I have lived to see that opinion verified. I have looked on, without mingling to any great extent, in the discussion. I have not avoided the discussion because I was doubtful of the issue, which would result from a fair and candid investigation; but I have been desirous to avoid a discussion of the subject, from a full conviction that it would result in the division of a denomination, which, in consequence of the liberality of their views, were constantly watched by every other sect in christendom, and against which, every denomination was girding on their armour.

I am deeply impressed with the conviction, that *Universalists*, above all other sects, ought to cultivate a spirit of forbearance and charity: Prejudice, popularity and ignorance are all arrayed against them—and he who vilifies them most is the heir of public favor and patronage. These considerations ought to make them forgetful of all their minor differences, and induce a spirit of union and cordial cooperation.

I have not the least objection, that each should enjoy his peculiar opinions, and on proper occasions, defend them. But no *Universalist* ought to proscribe a brother who differs from him upon the subject of future punishment. I am free to confess, that I am a believer in the doctrine above mentioned, though my views, as to the *nature* of punishment, after this life, are different from those of many of my brethren. I am fully convinced that all punishment is designed to humble and subdue the sinner, to a greater or less extent, and to prevent, by the example and influence of suffering, the repetition and frequency of crime. Both these objects, I am fully persuaded, are embraced by divine wisdom, as designs to be secured by the punishment of sin. That such are the designs of our heavenly Father, in punishing his rebellious creatures, is a sentiment in which all *Universalists* are perfectly agreed. To my mind, there is no evidence that punishment always subdues and humbles the sinner in this life: but judging from the best evidence which numerous examples afford, the reverse is the inevitable conclusion. This fact being admitted, it necessarily involves another, of great importance—The punishment in all such cases, must be continued beyond the present life, until the design of humbling and subduing the sinner is effected, or the conclusion unavoidably follows, that the purpose of God is frustrated; and if the design or purpose of the Deity can be frustrated in one instance, it may in ten thousand: nay, more;—it may fail in every case; and therefore all confidence in the purposes and promises of God is vain, and the hope of salvation becomes a delusion.

The conviction, that all punishment, wheth-

er here or hereafter, is inflicted for the benefit of the offender, frees the character of God from all suspicion of cruelty, and supplies a rational motive for the reformation of offenders and the obedience and confidence of all mankind. Such being my honest belief upon this subject, I am desirous that others should enjoy, in common with me, the privilege of believing according to the best evidence which they can obtain, every truth of a religious nature connected with this doctrine.

Some recent discussions of this subject have elicited expressions which appear to indicate a want of mutual charity and reciprocal confidence. "These things ought not so to be"—If the discussion cannot be conducted without any unkind feelings, it ought to be entirely laid aside. We, as a denomination, have opponents enough to contend against, without contending among ourselves, about such points of doctrine as the one under consideration. My candid opinion, after due reflection, is, that the controversy had better be discontinued: And should the Editors of other *Universalist* periodicals feel disposed to let the subject rest entirely, the columns of the *Telescope* and *Miscellany* will be devoted to other and more profitable subjects.

Editor.

MORAL REFLECTIONS.

"*If God be for us, who can be against us?*"

These are the words of Paul. They are expressed in such a manner, that they strike the reader with great force. But, although it is true, that, "if God be for us, no one can be against us, (for this is the meaning of the passage,) yet, it is undetermined, whether God is, in reality, for us. To determine this point, it is necessary to examine the declarations of Scripture, and the real existence of things. In searching the scriptures for information on this subject, we shall find them to say, that the "Lord is good to all, and his tender mercies are over all his works—that he sendeth his rain on the just and on the unjust, and causeth his sun to shine on the evil and on the good." In examining the creation, we shall find, that every thing existing plainly proves that God is for us, or on our side. And, in fact, how can it be otherwise? He is the maker of our frames. He is the governor of the universe. He is the author of all things, which we enjoy. He has made all beings, found in the universe. How, then, can he but be on our side? And who then can be against us? People may, indeed, put obstacles in our path, for the purpose of hindering us from pursuing our designs; they may endeavor to injure us to the extent of their ability; but, so long as the Lord is for us, all their efforts will be vain. God is all powerful; and so can preserve us from the snare of the enemy; he is all-wise, and can tell the secret workings of the wicked heart; he is all-good, and will preserve his children from misery and deception.

For the further elucidation of the passage, above cited, let us consider the meaning of

the clause, "who can be against us?" To be against any person, is, to be opposed to him, and to do him all the injury which that spirit of opposition incites. Of the effects, resulting from a spirit of opposition, there are few, who have not seen luminous examples. In the time of Jesus Christ, there prevailed the most violent opposition, that the world ever knew. Him, the Jews vilely and cruelly persecuted, after having done all, which lay in their power for the purpose of suppressing the doctrines, which he taught. But, although they were against him, the Lord was for him, as may be plainly seen by the deep root, which the doctrines he taught immediately took in the world. The Jews thought, that, by crucifying the son of God, they should extirpate this doctrine, or, at least, prevent the further spread of it. But, in this, they were greatly mistaken. His doctrine immediately diffused its benign influence over the whole country. All persons were for hearing it. Apostles went forth for the dissemination of it in all parts of the world; and it has gradually increased to the present day.—Truly, it may be said, that, "if the Lord be for us, who can be against us?"

At the time of the reformation, when Luther stepped forth for the exposure of the corruptions of the church of Rome, there were forty-one of his propositions condemned as scandalous, heretical, and offensive to pious ears, he himself, was deemed an obstinate heretic, excommunicated, and given over to satan for the destruction of the flesh; and all secular princes were called upon to seize his person, that he might be punished as his crimes merited. But, notwithstanding all this opposition the "Lord was on his side." He was successful in gaining ascendency over the Pope's authority, and securing to the benighted minds of men the rights of conscience, which they had so long been deprived of.—His name will live on the page of history, as a hero and champion of truth. Well might it be said, "if the Lord be for us, who can be against us?"

When the doctrine of *Universalism* first made its appearance in this place, it met with as violent opposition as did Jesus Christ's doctrine. It was pursued with poisoned arrows. They, who preached it, were esteemed as the vilest of mankind. But, although it met with the sorest opposition, it has taken deep root and flourished exceedingly, so that it is impossible, by any means, to irradicate it from our borders. "The Lord must have been on our side, or we should not have done this." And, "if the Lord be for us, who can be against us?" Indeed, people are daily upbraiding the *universalists* for the baseness of their belief; they assert boldly, that the doctrine of *Universalism* is a licentious doctrine, an encouragement to commit sin; they even assert, that the professors of it are immoral members of the community; but these are infestual in oppressing the doctrine, for "the Lord is for us," and "who can be against us?"

J. F. M.

PROVIDENCE ASSOCIATION.

The PROVIDENCE ASSOCIATION of Universalists convened in the Village of Chepachet, (GLOUCESTER,) at the house of A. Kimball Esq. on Wednesday, 21st instant, and opened with prayer by Br. Paul Dean, of Boston.

Proceeded to Organize the Council, by choosing
Br. D. PICKERING, Moderator—

and Br. S. CUTLER, Clerk.

Received and read the credentials of the delegates from the Societies composing this association.

Received a request from the First Universalist Society in Cumberland, to be admitted into the Fellowship of the Association.

Voted to grant the request of said Society.

The Committee appointed to prepare and report a Constitution for this Association, reported progress, and had permission to continue their labours, and report at the next regular meeting of the Association.

Voted to adjourn this Association, to meet by divine permission, at Attleborough, Mass. on the third Wednesday in November, of the current year.

ORDER OF PUBLIC SERVICES.*Morning Service.*

Introductory Prayer, by Br. D. Pickering, of Providence.

Sermon, by Br. N. Wright, of Boston. Text—St. Mark xvi. 15, 16.—“Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised, shall be saved; but he that believeth not shall be damned.”

Concluding Prayer, by Br. P. Dean, of Boston.

Evening Service.

Introductory Prayer, by Br. L. Maynard, of Oxford, Mass.

Sermon, by Br. P. Dean. Text—St. Mark iv. 24.—“Take heed what ye hear.”

Concluding Prayer, by Br. S. Cutler, of Cumberland.

Evening Service.

Introductory Prayer, by Br. P. Dean.

Sermon, by Br. L. Maynard. Text—II. Peter i. 1.—“Simon-Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.”

Concluding Prayer, by Br. D. Pickering.

D. PICKERING, Moderator.

S. CUTLER, Clerk.

To the Churches and Societies of the Abrahamic faith, and to the Brethren scattered abroad, the Providence Association of Universalists tender affectionate salutations of peace and charity.

Our present session, though not so extensively composed of delegates as was anticipated and desired, nor so numerously attended, as on some occasions we have witnessed, in a less urgent season of agricultural pursuits, yet the numbers have been respectable, and the session truly refreshing to our hearts. We feel

confident of having enjoyed the blessed promise of the Redeemer, “Lo, I am with you.”

The public services of the sanctuary were solemn and joyful. The practical duties of the Gospel were urged with becoming zeal, and the listening multitude manifested a deep interest in the all important and exhilarating truths of the word of life.

We have reason to believe that the cause of Christ is prospering in this region, and that prejudice is gradually giving way to more enlarged and interesting views of the plan of grace.

Such prospects rejoice our hearts, and encourage us to persevere in the work of faith and love.

Brethren—there are duties which we owe to the cause of universal grace, which have been too long neglected. The formation of societies, where there are a number of brethren, even though that number be but small, would essentially promote the interest, and joy, and prosperity of the Church of Christ on earth. We cannot reasonably expect the blessing of God and the smiles of his divine approbation, unless we obey his commands, by devoting ourselves to his service in the way of his appointment. He hath commanded us, not to forsake the assembling of ourselves together, but to speak often one to another, and to employ every means in our power to promote the knowledge of his grace, and the practice of pure and undefiled religion. This object would be essentially aided by the formation of regular societies, and the ministry of the word at stated periods. Such an arrangement would induce others, who are not prejudiced against the truth, to examine its evidences and judge of its claims; while opposers, who have long contended against the moral character of our religion, by witnessing its salutary effects upon us, would be constrained to acknowledge the hand of God was among us.

Let us unitedly come up to the help of the Lord against the mighty; striving together for the faith of the Gospel.

May the peace of God, which passeth understanding, be with you all, forever.

We have received the 1st. No. of a new paper published in Salina, New York, by Issiah Burns, and entitled the *Salina Herald*; it is of respectable size, well executed, and its editorial matter displays considerable taste and talent. Under the head of *Publick improvements in Salina*, we find the following notice;

A Universalian Church, of respectable size, is also in a fair way for completion here.—Monies are subscribed for it, and the ground on which it is to stand, purchased. Its location is the Green, directly opposite and in front of the Presbyterian church, on the corner of the lot where one of the principal streets meets the Green on the public square, form the south. A portion of the basement story of this building, is also to be prepared for the use of Schools. The building is to

be of brick, and the foundation is now preparing, so that it may be said it is in a fair way for completion this season.

UNION OF PAPERS. *The Olive Branch*.—a Universalist paper published in New-York by Rev. A. Kneeland, and *The Christian Inquirer*, a Unitarian paper, edited by Rev. B. Bates, are united in one, under the name of “The Olive Branch and Christian Inquirer,” It is conducted by Mr. Kneeland.

Poetry.**FAREWELL TO MISS A. S. K.**

Farewell! but can it be farewell?
Forever! a long, a last adieu!
I feel it deeply, but 'tis well!
Perhaps my much-loved friend for you.
And thus I should not lisp the grief
Which swells my heart with such distress;
But then the mind must have relief,
To make its future sorrows less.
When the first burst of grief is o'er,
The pang is lasting, not severe;
The current when the streams no more,
Runs dark below with surface clear.
It is not with a pulseless heart,
Or steady hand or tearless eye,
That common friends when doomed to part
For a long, dark uncertainty,
Can give the friendly, kind adieu.
The quivering lip would fain be firm,
The feelings calm—but nature's true,
And sadly weeps o'er friendship's urn.
But when the harrowing word, farewell!
Falls from love's lip so tremblingly,
The heart beats slow with feverish spell,
Then quicker bounds alternately.
The lip would breathe in warmth strain,
Love's own fond language, but 'tis still
The mind would check its force in vain—
It wandering strays without the will;
The heart's vibrations flow, recede,
Receding, warmly flow again;
A thousand rushing thoughts impede
The words that love would utter then.
But when the lingering word has pass'd,
The last fond accent fled the ear,
Then memory hurries o'er the past,
Nor tempts the future sad and drear.
And there are some bright spots that gem
Our former days; and it is sweet
To dwell with rapture now on them,
Tho' they have been as morn dew fleet.
They were not foolish dreams of bliss,
But soul-feit, real happiness;
And the bars only thought of tiffs,
Has power to make e'en sorrow less:
Yes! we have known the bliss, the joy
Of friendship's happy blessedness;
Have known the sweets, without alloy,
Of mutual love's fond tenderness
For we have chas'd the gathering gloom,
Whom thought's of darker days arose;
Pluck'd the sharp thorn of grief and strewn
The blooming flowers that love bestows;
And mid life's gay scenes that raise
The soul to rapture swelling high,
Have felt the charm that sweetly plays
Around the heart with ecstasy.
And tho' they're past, no more to be,
They have a charm in memory still,
Reflection's bliss is sympathy;
And time this feeling cannot chill.
Then fare thee well! those thoughts will weave
A charm like thy sweet loveliness;
And thus I should not sadly grieve,
But smile amid my loneliness.

W. H. S.

Married,

In this town, on Thursday evening; last week, by Rev. Mr. Tobey, Mr. John Vaughan, of Newport, to Miss Catharine F. Danforth, daughter of Mr. Ozias Danforth, of this town.

By Rev. Mr. Wilson, Mr. Joseph Mallett, to Miss Mary-Ann G. Carpenter.

In Cranston, Mr. Thomas Watson, to Miss Sylvina Dyer.

In Gloucester, Mr. Elijah Armstrong, to Miss Phoebe Pray.

In Wickford, Resolved Waterman, Esq. of this town, to Miss Anna Louisa Shaw.

In St. Paul's Church, Pawtucket, by Rev. Mr. Taft, Mr. Wm. Burrough, merchant, of this town, to Miss Hannah Reed.

In Newport, Mr. Wm. Lovis, to Miss Martha Bigley.—Mr. Wm. H. Parker, to Miss Maria Tallman.

Died,

In this town, on Monday last, Mrs. Mary Traverse, aged 81.

On Tuesday, Mr. Nymphae Crocker, aged 38.

In Newport, Mrs. Mary Briggs, aged 90.—Mrs. Hannah Clarke, aged 85.—Mr. Joseph Lyon, aged 76.

In Oineyville, Charlotte Francis, daughter of Mr. John Angell, aged 15 months.

In Scituate, Mrs. Rhoda Hill, aged 22.

**FOR SALE AT 110 1-2, WESTMINSTER-ST.
REMARKS**

On the Letter from a Gentleman in Boston, to a Unitarian Clergyman of that City.

EXTRACT.

"He that has God's word should speak it plainly, for in this way only, can we honor the example of that champion of truth, who, 'shunned not to declare the whole counsel of God,' and escape the error of those who hide their 'light under a bushel.'

**THIRD EDITION,
BALLOU'S TREATISE ON ATONEMENT.**

Just received and for sale by the Subscriber a number of Copies of the above hitherto scarce valuable, and unanswerable work. Those persons who have desired to possess themselves of a Copy, can now be supplied at 110 1-2 Westminster Street. This work has been the means of convincing some Sceptics and Deists of the truth of divine revelation.—Where may also be had the principal Works of Universalists, and a large variety of Sermons, some very cheap, such as Sermon on Intemperance, Reflections for a New Year &c.

JUST RECEIVED,

And for sale, 110 1-2 Westminster-Street, Rev. Mr. Rayner's Farewell Sermon, on his taking leave of the *Episcopal Church*, with the correspondence between Bishop Brownell and himself.

Also—A Sermon on the *New Birth*, by Rev. Mr. Case. (F) Price 12 1-2 cts

(F) *The Prospectus for enlarging the Universalist Magazine, handed us a few days since, by Br. Bowen, has gotten mislaid. If Mr. B. will send as another, it will be inserted in our columns.*

PROPOSALS**FOR ENLARGING THE CHRISTIAN TELESCOPE
AND UNIVERSALIST MISCELLANY.**

The Publisher of the Christian Telescope, in order to increase its circulation and render it more useful in the cause of truth, and the spread of pure and undefiled religion; proposes, by and with the consent of his present patrons, to enlarge his paper to a *super royal sheet* at the commencement of the fifth volume; the first No. of which will be issued on the first Saturday in November, next. By this means he hopes to give more general satisfaction to those who now exert themselves to pay for two papers, instead of one;—as his will contain a general summary of passing events, the news of the week, Legislative and Congressional proceedings, and will be open for the admission of mercantile and other advertisements; and in short, will contain all that generally constitutes a newspaper, and a religious paper united.

This alteration will not take place, unless by the general consent of his present patrons; who, as well as others, disposed to become subscribers, are requested to signify their wishes to him, or his Agents, previous to November, next, that he may be guided by the same.

CONDITIONS.

The Christian Telescope will be printed on a *super royal sheet* of good paper, in folio form, with new and handsome type, on some suitable day in the latter part of each week, and sent to subscribers at its present price—\$3. per year, or \$2. if paid within six months from the time of subscribing. About one-half of the paper will be devoted to News and Advertisements, and the other to its present purpose—the spread of truth, and the cause of liberal Christianity.

**PROPOSALS
For Publishing a New Universalist Periodical Work.**

The Subscribers, believing that reasons now exist, in the circumstances of the community, for commencing in this region, another work devoted to the interests of the doctrine of Universal Grace and Love, and hoping they may be useful by conducting a work of this nature, hereby issue Proposals for its publication.

The principal objects, which, as Editors, they will endeavor to keep in view, are as follows:

I. To note any changes in the community relating to the denomination to which they belong, and announce intelligence affecting its concerns; such as, meetings of Conventions and Associations; Ordinations and Installations; Conversions; Formation of Societies and Churches; Admissions into the Ministry; Obituaries, &c. &c.

II. To expose the measures adopted by crafty, arrogant, and ambitious leaders of sects among us, by which they accumulate immense funds, subserve the interests of Sectarian establishments, and build up the exclusive and threatening cause they have es-

poused, on the ruins of our civil liberties, on evasion of the spirit of our Laws, on prostrated reason, and on misinterpretations of the Holy Scriptures.

III. To proclaim the glorious tidings of the grace of God, by explaining and illustrating the Scriptures; and by using all other available means to promote that most important object.

IV. Desirous to accommodate those who wish to take but one paper, the Editors will devote a portion of their columns to the current news.

This work, then, being a medium through which to send abroad intelligence, to sound an alarm and thereby arouse the community to a sense of impending danger, and to communicate a knowledge of the gospel of God's grace, they propose to denominate it—

THE TRUMPET.

And if *The Trumpet* sound "with an inviting voice;" if it give not an "uncertain sound," but alarm where alarm is necessary; if it be, indeed, "the trumpet of the gospel," the Editors will hope for a share of patronage from an intelligent, inquiring and discerning community.

TERMS.

I. The TRUMPET will be printed on good paper, in a sheet of *Royal size*, and published every Saturday, at Boston, or Cambridge. The price will be **TWO DOLLARS**, if paid in advance; to which **fifty cents** will be added, if not paid within six months from the commencement of subscription.

II. Agents who become responsible for subscribers, shall, each year, receive a volume therefor, so long as they retain their responsibility; and the same proportion for a less or greater number.

III. No subscription received for less than one year, except the money be paid on subscribing.

It is expected that the publication of the work will be commenced on the first Saturday in July next, previously to which, it is requested subscription papers be returned either to—

RUSSELL STREETER, Watertown, or THOMAS WHITTEMORE, Cambridgeport.

TO THE PUBLIC.

THE subscriber will receive subscriptions for the following publications:

The Toilet, Providence, weekly, \$1 50 in advance. Christian Telescope, Providence, weekly, \$2 00. The Ariel, Philadelphia, semi-monthly, \$1 in advance. Album, Philadelphia, weekly, \$2 50 in advance. Ladies' Garland, Harpers-Ferry, Va. weekly, \$1. Rural Repository, Hudson, N. Y. semi-monthly, \$1. Clarion, Bangor, Me. weekly, \$1 in advance. Talisman, Worcester, Mass. semi-monthly, \$1. Bower of Taste, Boston, weekly, \$2 50. Eastern American, Castine, Me. weekly, \$2 50. Chronicle of the Times, N. York, weekly, \$2. Crystal, Pittsburgh, Penn. monthly, \$1. Hesperus, Pittsburgh, Penn. weekly, \$2 50. Unitarian Advocate, Boston, monthly, \$2. JOSIAH SNOW, No. 7, North Main-Street